

like the split of the economic category of labour into labour as activity and labour-power as commodity, forged new weapons of comprehension. It enabled Marx to make a leap in thought to correspond to the new, the creative activity of the workers in establishing a society on totally new foundations which would, once and for all, abolish the division between mental and manual labor and unfold the full potentialities of man - a truly new human dimension.

### The Human Dimension

Of course it is true that Hegel worked out all the contradictions in thought alone while in life all contradictions remained, multiplied, intensified. Of course where the class struggle did not abolish contradictions, those contradictions plagued not only the economy, but its thinkers. Of course, Marx wrote, that beginning with the first capitalist crisis, the ideologists turned into "prizefighters for capitalism".

But, first and foremost, Marx did not separate philosophy and economics as if the latter were the only fundamental, and the former nothing but "show". Marx maintains that they are both as real as life. Throughout his greatest theoretic work, Capital, Marx castigates "the fetishism of commodities" not only because relations of men at production appear as "things", but especially because human relations under capitalism are so perverse that that is not appearance; that is indeed what they really are: Machine is master of man; not man of machine.

Marx's main point was that the driving force of the dialectic was man himself, not just his thought, but the whole of man, beginning with the alienated man at the point of production; and that, whereas bourgeois ideologists, because of their place in production have a false consciousness because they must defend the status quo and are "prisoners of the fetishism of commodities", the proletarian, because of his place in production is the "negative principle" driving to a resolution of contradictions.

In the History of Philosophy Hegel had written "It is not

so much from as through slavery that man acquired freedom". Again we see that "Praxis" was not Marx's discovery, but Hegel's. What Marx did was to designate practice as the class struggle activity of the proletariat. In Hegel's theory, too, praxis stands higher than the "Ideal of Cognition" because it has "not only the dignity of the universal but is the simply actual".

It is true that Hegel himself threw a mystical veil over his philosophy by treating it as a closed ontological system. But it would be a complete mis-reading of Hegel's philosophy were we to think that his Absolute is either a mere reflection of the separation between philosopher and the world of material production, or that his Absolute is the empty absolute of pure or intellectual intuition of the subjective idealists from Fichte through Jacobi to Schelling, whose type of bare unity of subject and object - as Prof. Bailie has so brilliantly phrased it - "possessed objectivity at the price of being inarticulate".

Whether, as with Hegel, Christianity is taken as the point of departure or whether - as with Marx - the point of departure is the material condition for freedom created by Industrial Revolution, the essential element is self-evident: man has to fight to gain freedom; thereby is revealed "the negative character" of modern society.

Now the principle of negativity was not Marx's discovery; he simply named it "the living worker"; the discovery of the principle was Hegel's. In the end, Spirit itself finds that it no longer is antagonistic to the world, but is indeed the indwelling spirit of the community. As Hegel put it in his early writings, "The absolute moral totality is nothing else than a people ... (and) the people who receive such an element as a natural principle have the mission of applying it".

The humanism of Hegel may not be the most obvious characteristic of that most complex philosophy, and, in part, it was hidden even from Marx, although Lenin in his day